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All universities make significant efforts to form or train their faculty members. The pedagogical and competency needs of professors are generally analysed in order to design plans that help to improve their work. It is important to make explicit the underlying assumptions of these plans and ask whether they are adequate or not (Aramburuzabala et al., 2013). And whether they respond to the end or aim of education, which is intrinsically moral (Maritain, 1943).

On the other hand, recent research indicates that a professor's effectiveness is linked to the him or her developing in an appropriate environment (Podolsky et al., 2019). What helps professor development more than continuous training courses is the support of colleagues from whom they learn. In short, an organisational culture underpinned by values and practices that promote improvement in the way we teach.

The paper provides outlines of a model of virtue education for teachers that responds to the purpose of education and the communitarian nature of the educational process. The proposal for teacher training considers that teachers should develop the virtues and competencies that are intended to be educated in students. To this end, the model takes into account the aspirational profile of students specified in axes (virtues) and associated competences. A theoretical discussion is offered between the VIA model (Peterson and Seligman, 2004) and the proposal developed here.

The educational community as a moral community and a community of practice

The teaching-learning process is an educational practice act that involves a relationship between the educator and the student. This practice is ordered to the good of the student or, better yet, to a series of goods that range from the learning of skills to the development and spiritual flourishing of the person. According to Maritain (1943) education is intrinsically moral; is a process by which the human being is led to his fullness, to his human fulfilment.

This aim (moral end) orders and guides the relationship between educators and students. For this, education — as it occurs in medicine — is a moral enterprise and its members are, in fact, members of a moral community who support each other for shared moral ends. Being part of a moral community means sharing a covenantal relationship with each other and society, in spite of the differences (Pellegrino, 1990). This moral community offers a profile of competencies and virtues that the educator must develop to carry out their educational practice. Certainly, the educational action as a practice is carried out within an organization with an organizational culture, tradition

and practices. This culture influences the conception of aims as well as the educational practices.

On the other hand, Lave and Wagner (1991) have developed the notion of “communities of practices” as learning social environments. Learning is a social activity that takes place in communities and is heavily influenced by history and culture. Members of a community of practice share a concern or a passion for something they do and learn how to do it better as they interact regularly. Communities of practice encourage their members to embrace community norms (for better or worse) as well as more specific learning, including technical learning (Crues et al., 2018). In a Faculty - considered as a community of practice - the passion for teaching and research has to be rooted in common virtues and values that are the framework that guides the learning and application of such methodologies.

Teachers are not just another professional guild, since education is a moral enterprise that imposes responsibilities on its practitioners due to the very nature of the educational act, which implies a moral purpose and a fiduciary interpersonal relationship of special vulnerability and dependence on the part of the student. The teacher as “professor”, as the very etymology of the term indicates, promises to be faithful to a vocation of service that supposes a moral commitment and a testimony of the truth and the good (Pellegrino and Thomasma, 2019).

Hauerwas (1991) develops the concept of community which relates to that of moral community. He considers that virtues are learned by practice within a community. To learn these practices the person has to be initiated into the tradition and history that are preserved in a character community that teaches not only what to learn but how to learn it. Moral excellence or virtue is acquired by the exercise of such community practices based on the examples communicated there. In Christian churches, worship and biblical stories serve this purpose. It is both narrative and community-based learning.

The educational community, at least the traditional one, expects its educators to possess certain virtues as an expression of this moral commitment. Moral virtues as well as intellectual and operational. Sometimes these competencies or virtues are explicit but not all and not always. They can generally be inferred from the competencies and virtues that the institution aims to achieve for its students. In our presentation we offer a case: the student competency profile developed by the Francisco de Vitoria University (Universidad Francisco de Vitoria, 2021). From this profile and from the mission of the university we can infer what the competencies and virtues of the teacher should be.

Proposal of the virtues of the educator

We offer below a proposal of virtues and competencies of the educator based on the aspirational profile of the students of the Francisco de Vitoria University, understood as a moral community as previously mentioned. We have classified these virtues into four mayor axes: transcendent,

intellectual, operational and relational. They are virtues to be developed in the educator indirectly (Spaemann, 2003) as a result — in the educator's character — of seeking a good for his or her students: the full development of the students as an educational aim.

The UFV aspirational profile (Universidad Francisco de Vitoria, 2021), of the students of the Universidad Francisco de Vitoria, is a document that outlines the traits, values and competencies in which it seeks to educate the students of this university. As aspirational, it is an ideal that guides the work of the educational community. It certainly orients, in the first place, the education of the students, but indirectly it can also be considered an aspirational profile for the professor by pointing out the virtues and competencies that the educator has to cultivate in his or her life: it is difficult to educate in values that one does not live. For this reason, we consider that the aspirational profile can also be applied to educators and can be considered a "map" of the traits and values of professors.

The UFV aspirational profile allows us to identify some virtues that are latent in the formative proposal and that allow the person to flourish; that favour their full development as a person. Underlying the UFV aspirational profile is an anthropological proposal with a personalist approach — and at the same time with Aristotelian roots — which is expressed synthetically in a phrase of John Paul II included in the formative project of the University: "education consists in man becoming more and more of a man, that he may *be* more and not only that he may *have* more, and that consequently, through everything he has, everything he possesses, he may know how to be more fully a man" (Universidad Francisco de Vitoria, 2020, p. 11).

The UFV aspirational profile is organised into four educational axes, which can be linked to four groups of virtues. It is a proposal inspired by the classical cardinal virtues (*cardum* can also be translated as axis) with the addition of the theological virtues. This reorganisation is not a betrayal of the classical tradition but an update, recognising that the interest of Aristotle or Thomas Aquinas was not so much to identify how many and which were the axes but rather how human action, more specifically moral action, is carried out. In the case of Aristotle, a central place was given to prudence (without disdaining the other virtues that are inherent in the faculties); in the case of Aquinas (1990), he corrects and complements Aristotle's position (1985) by affirming that prudence is not enough, but that the help of grace, of charity, is needed for a fully good action.

The first axis of the UFV aspirational profile, around the question of meaning, proposes that the student, or educator, "seeks truth, goodness and beauty in community". This axis seems to us to be linked to the theological virtues (faith, hope and charity) as it invites the student to transcend himself or herself in order to discover reality in its deepest sense, through a gaze full of humility, trust and wonder that leads him to a sapiential knowledge of reality. It seems to us that faith, even if it is not mentioned, fits perfectly into this axis. But also hope and charity, which are a source of knowledge and communion.

The second axis around the question of truth proposes that the pupil, or educator, should "think rigorously, critically and creatively, in a communitarian key". This axis is linked to the intellectual virtues, above all prudence, and seeks that the pupil or professor be truthful by overcoming prejudices or limitations of their own criteria through reflection, discernment, logical argumentation, and respectful listening to the opinions of others.

The third axis, which gravitates around the anthropological question about the person, states that the pupil or educator “lives all his or her dimensions in an integrated way, with authenticity and maturity”. This axis includes the virtues linked to affectivity that allow the person to be master of himself (such as fortitude and temperance), to recognise his or her own limitations and to assume the “rules of the game” of reality in order to live, based on them, freely and responsibly.

The fourth and last axis is based on the question of goodness and proposes that the pupil or educator: “commits him/herself and participates responsibly in society”. This is clearly an axis in which relational virtues, such as justice, have a central place. A justice that leads to seeking the good for oneself and for others, in a proactive way. It includes leadership as a service response as well as forgiveness, gratitude and solidarity with others.

Below is a table with the educator’s virtues and their associated competencies, which can be inferred from the UFV aspirational profile.

Axis 1: transcendent vision of people and events of life (transcendent virtues: transcendent gaze, humility and openness, recognition of the value of the other...).

Associated competencies:

- Openness to other sciences and knowledge
- Search for answers to ultimate questions
- Humility to welcome and understand other visions
- Curiosity to investigate in depth
- Transcendent gaze to recognise the good in others

Axis 2: truth-loving intelligence (intellectual virtues: prudence, deliberation, understanding of reality, etc.).

Associated competencies:

- Reflection and discernment
- Analysis and synthesis of information
- Logical and rigorous argumentation
- Respectful judgement of the opinions of others - Deliberation of options and consequences of actions.

Axis 3: personal maturity through the integration of one's faculties in order to carry out tasks (operational virtues: fortitude, temperance, etc.).

Associated competencies:

- Self-knowledge and self-acceptance
- Realism and resilience in the face of life's challenges
- Coherence of life
- Responsibility to live up to commitments
- Master oneself (self-control)

Axis 4: willingness to seek the good and give oneself to others (relational virtues: justice, gratitude, solidarity, forgiveness, etc.).

Associated competencies:

- Gratitude for goods received
- Solidarity and leadership to meet the needs of others
- Initiative and proactivity to engage in social projects
- Forgiveness and asking for forgiveness in relationships with others
- Collaboration and teamwork

Discussion

In this section we offer a discussion of the proposal of the educator's virtues we have elaborated schematically from the UFV aspirational profile. We will also discuss the relationship between this proposal for educator's virtues and the proposal for the classification of virtues from positive psychology, specifically the proposal known as VIA (Values in Action), which was developed by Peterson and Seligman (2004).

The classification of virtues has a long history. In Greek philosophy, from Plato onwards, the most recognised virtues are prudence, justice, fortitude and temperance. The Romans would call them cardinal insofar they are the *cardum* or hinge around which all the others revolve. Prudence in particular is considered the virtue that orders the others and without which true virtue cannot exist. For Aristotle the virtues not only lead to, but constitute a fully flourished life, the *eudaimonia* which is the end of human existence itself.

The classification of virtues that we have made on the basis of the UFV aspirational profile includes an axis of intellectual virtues that can be considered close to prudence, another axis of relational virtues that can be considered close to justice (and that are inherent in the will of the person) and an axis of operative virtues that can be related to the virtues of fortitude and temperance (and that are inherent in the sensitivity or affectivity of the person). This closeness reflects a shared anthropological basis, which we can call neo-Aristotelian. Other neoAristotelian proposals, such as the framework of the Jubilee Centre of the University of Birmingham (2013), establish four groups of virtues: moral, civic, intellectual and performative.

Going back to the classical tradition, Aristotle, Plato, and Cicero exerted an important influence on Christian virtue ethics. In the Christian tradition, however, the virtue par excellence is not prudence but charity, which leads to communion with God and others. Communion is the full *eudaimonia* and

end of human existence, which in turn orders the other virtues. For Thomas Aquinas, the greatest exponent of the medieval synthesis and heir to Greek thought, virtue is an expression of order in love. Love of charity is a movement of attention to the other because of his "high value" (1990, S Th I-II q26, a3), "considering him as one with himself" (1990, S Th II-II q27 a2) and seeking his good freely because it is pleasing to him (1990, S Th I-II q110 a1). Love, as the desire for a good, is the driving force of the dynamism of human action (De Finance, 1966), although it requires that human beings learn to love especially the higher, transcendent goods.

Charity, as selfgiving love, is a virtue; but above all it is a gift from God that we can accept. In the Christian tradition, charity, together with faith and hope, make up the so-called theological virtues, which are at the same time transcendent in that they are a gift of God that enables human beings to act with greater freedom in their self-giving to the Other and to others. The theological or transcendent virtues do not imply a decrease in the freedom of the human being, in his intelligence, will or affections, but a synergy or collaboration that enhances and perfects them: the more God acts, the more the human being acts (Granados, 2012); the fuller and freer his action is (Pinckaers, 2005, p. 363), the more all the virtues, including the cardinal virtues, are developed.

Educational effectiveness requires connecting with the dynamism of human action. And the action of God is part of this dynamism: the human person and God work together, collaborate (in Greek, *synergy*). Charity and prudence together order the human act, guide, and order the other virtues. In the human act, God's action does not diminish human freedom but enhances it (Aquinas 1990). Grace does not cancel human nature but perfects it to fulfillment. Charity does not eliminate or act apart from the other virtues, but brings them to their fullness: the more God acts in man, the fuller his action becomes. The action of the Holy Spirit is a personal presence which empowers the abilities and dispositions of the person, allowing an internal reconfiguration (Granados, 2014, p. 172).

All human beings are born with a capacity to develop virtues which, with experience and learning, will form the structure of our personality. "This actual structure of virtues can be considered as the personality of each individual. Such an approach to understanding personality has yet to be fully conceptualised and its measurement developed" (Vitz, 2013, p. 296). Theological virtues, the result of grace and human activity, also need to be investigated. "Therefore, there is no reason why at least some of the effects of the theological virtues cannot be part of psychological science and integrated with its philosophical and theological understanding" (Vitz, 2013, p. 296).

In line with this anthropological vision, the proposal of the educator's virtues that we have presented based on the UFV aspirational profile includes a group of transcendent virtues that are close to the theological virtues. These transcendent virtues have a primacy in that they order the rest of the virtues, in particular charity (i.e. self-giving love or agape). Certainly, a love of charity is not possible without recognising in the other a transcendent value, and therefore it needs a certain faith and even hope. However, one may ask whether it is legitimate to propose to students or teachers the education or development of transcendent virtues. In our opinion, what would not be legitimate is to omit the transcendent virtues from the proposal of education in virtues if we recognise that these virtues allow the full development of the human being. Certainly, each person will be free to integrate these virtues into his or her religious scheme (or outside of religion), based on his or her own approach to the Other and to the other. In any case, it is possible to infer from the behaviour of educators in their relationship with students, in their performance of educational tasks or in their search for truth that there is a transcendent virtue. The one who seeks the truth or the good of others does so moved by God, even if it is not verbalised in this way.

Pellegrino and Thomasma (1996), following the same approach, address the issue of Christian virtues in medical practice. For them, the theological virtues are also ethical and respond to the desire for eudaimonia of every human being, regardless of culture or religion. Although their proposal focuses on Christian virtues, they believe that it is possible to establish a common basis of virtues that at the same time respects different religious traditions. Virtue, in any case, is an internal and stable principle of action that strengthens and educates freedom (Francisco, 2016).

If we now relate the educator’s virtues that we have identified from the UFV aspirational profile with the virtues set out in the VIA model (Peterson and Seligman, 2004) we find interesting points of contact even though its authors do not intend to establish a faculty education model but a general model of education in virtues. In VIA, six virtues are proposed as axes, which are related to the four axes or virtues of the proposal we have outlined. Each axis or virtue includes different character strengths, which in our model correspond to competencies. The six main virtues of the VIA are courage, justice, humanity, moderation, wisdom and transcendence. The following table shows the six virtues and 24 strengths proposed by Peterson and Seligman (2004).

Table 1

Classification of the six virtues and 24-character strengths (Peterson & Seligman, 2004)

Virtues	Character strengths
Courage	Bravery, persistence, honesty, and zest
Justice	Teamwork, leadership, and fairness
Humanity	Love, kindness, social intelligence
Wisdom	Perspective, judgment, love of learning, curiosity and creativity
Moderation	Forgiveness, modesty, prudence, and self-control
Transcendence	Appreciation of beauty, gratitude, hope, humour, and spirituality

Based on the VIA classification, several studies have been carried out that provide empirical evidence regarding virtues and character strengths. We highlight for our research the empirical study by Perandones et al. (2014) who found that the six personal virtues of the VIA correlate with teaching effectiveness as measured by the TES (Teacher Efficacy Scale) which measures teaching effectiveness and personal effectiveness in a sample of Spanish teachers. The educator’s virtues therefore appear to be related to teacher efficacy.

When comparing the virtues of the VIA model with the UFV model, we find similarities, as many of

the virtues appear in both proposals. However, they do not coincide on the same axes. The VIA virtue of justice does fit with the UFV axis of relational virtues. The virtues of transcendence and humanity fit with the transcendent virtues axis. The virtue of courage relates to the UFV axis of operative virtues. The virtue of wisdom is partly related to the axis of intellectual virtues and partly to the axis of transcendental virtues. Prudence as a strength of character is included in moderation in the VIA and can be linked to the operative and intellectual virtues of the UFV.

Subsequent empirical studies on the factorial structure of the VIA have shown that instead of six axes, virtues or factors, the character strengths could be organised into only three factors. It would be worthwhile to carry out a similar exercise to validate the UFV educator's virtues profile construct and relate it to that of VIA.

Conclusions

This paper offers and discusses an educator's virtues proposal as an expression of the educational centre conceived as a moral community. It offers a proposal of an educator's virtues and competencies based on the aspirational profile of the Francisco de Vitoria University (UFV) and relates them to the classical tradition. It also discusses their similarity to the classification of virtues and character strengths of positive psychology as expressed in the VIA (Values in Action) model.

An important element of the UFV approach is that it includes transcendent virtues and considers God's action in synergy with free human action; as a dynamism that brings human action to fulfilment and flourishing. It is not common to consider spiritual or transcendent virtues in education, which impoverishes the teaching learning process. It can be seen as an inappropriate interference of theology or philosophy outside its disciplinary field. However, as we have seen, positive psychology (specifically VIA), being secular, does not hesitate to include transcendence. It is enriching that in the study and education of virtues their theological and philosophical dimension is considered. But above all in their exercise: a positive exercise of the virtues requires a positive vision not only of psychology but also of religion. It is appropriate to propose the cultivation of transcendent virtues, from the diverse religious traditions and personal options, including Christianity where appropriate.

We agree with Arthur et al. (2015) that teacher training requires education in virtues, as teachers and university professors themselves recognise. If education is an intrinsically moral praxis that involves the exercise of virtues, it would be an omission not to help teachers and professors to conceive education in this way as well as to accompany and support them throughout their professional practice in order to be good educators.

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